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God's Triumphant Captive Christ's Aroma for God

(2 Cor. 2:12-17)

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THE teacher to whom we offer this *eucharisterion* has lived and labored among us as "God's triumphant captive" and "Christ's aroma for God." In discussing the Scripture passage giving us this view of the ministerial office we hope to do so in a bit of the practical manner which has always characterized the Scripture interpretation of our colleague.

Before we take up the passage, it will be useful for us to look at the wider as well as the narrower context.

Second Corinthians presents many baffling puzzles to the critic and interpreter. A satisfactory reconstruction of the historical background is exceedingly difficult, if not impossible. There are, also, many allusions in the letter to circumstances of which we are ignorant and about which Paul, perhaps with feelings of delicacy, writes with intentional vagueness. Furthermore, the unrestrained outpouring of strong and mingled emotions from beginning to end demands a special effort of sympathetic penetration on the part of the reader. Finally, there are numerous linguistic difficulties. The Greek is at times hard to construe, owing to the ruggedness of style which results from dictating when the feelings are deeply stirred. In some cases, too, the precise meaning of individual words and phrases must at the present stage of Biblical philology remain uncertain.

But in spite of these difficulties the letter intrigues every reader. Here the fascinating, forceful, complex personality of Paul confronts us more than in any other letter. Here he reveals his own soul. We see his motives, his joys, his anguish, his hopes, his fears, his wounded feelings, his ardent love. The secret of this unique personality, his one impelling purpose, patent in every paragraph, becomes vocal in his mighty utterance: "If we are beside ourselves, it is *for God*; if we are in our right mind, it is *for you*. For the love of Christ controls us, because we are convinced that One has died

for all; therefore all have died. And He died for all, that those who live might live no longer for themselves, but for Him who for their sake (better: "for them," A. V.) died and was raised." (2 Cor. 5:13-15. R. S. V.)

Especially the pastor and theologian will do well frequently to read the letter, if not in Greek, then in one of the newer translations. The A. V., except in familiar passages, is all but unintelligible, we fear, to the average modern reader. No church worker can read this letter alertly and, if possible, at one sitting, without acquiring a new sense of the glory of his office and a new zeal to give his very best "for God" and for God's people.

"Paul, an Apostle of Christ Jesus by the will of God" (1:1) — this opening note is drawn out through the entire letter. In fact, it can be called the theme of the letter. During Paul's Ephesian ministry Judaizing teachers had come to Corinth who sought to discredit the founder of the Corinthian congregation. Unscrupulously they libeled his character and denied his genuine Apostolic authority. Practically the whole letter constitutes the vindication of his Apostleship. In the last four chapters, known as "Paul's great invective," he answers his enemies quite directly. In the first seven chapters he does so more indirectly by supplying his friends, who form the majority in the Corinthian church, with grounds on which they may repel the attacks made by the base intruders.

In the first part of the letter there is a lengthy passage in which Paul's defense is quite complete and which submits to somewhat of an outline. The theme may be stated as "The Nature of Paul's Ministry." Dividing the material into nine sections and giving each a heading which states the dominant thought, or one of these dominant thoughts, we may say that this ministry is presented by Paul as (1) triumphant (2:12-17); (2) accredited (3:1-3); (3) glorious (3:4-18); (4) honest (4:1-6); (5) suffering (4:7-15); (6) hopeful (4:16—5:10); (7) dedicated (5:11-15); (8) representative (5:16-21); (9) approved (6:1-10).¹

Taking up now the first section (2:12-17), we would suggest to the reader first to read the passage in Greek and then in the R. S. V.

Paul's self-defense is "framed in a description of his journey from Asia to Macedonia, with Corinth as his destination. His experiences on this journey constitute the thread of the letter."² This is the

actual itinerary that he had projected in his First Letter (1 Cor. 16:5-9). In the meantime, as we learn from the writing before us (2 Cor. 1:15-16), he had revised his plan, telling the Corinthians that he intended to visit them first and then go on to Macedonia, from where he would return to give them thus double "pleasure" or "grace" (depending on whether we read *χαράν* or *χάριν*). But now arose the serious crisis which threatened to destroy Paul's work in Corinth. Paul thought it wise to refrain from a personal visit at this time and to send Titus in his stead to deal with the difficulty and reduce the rebellious persons to submission (2:13; 7:6-7, 13-15). Meanwhile he started from Ephesus in Asia to Macedonia, as originally planned. This change of plan was made the basis of the charge of levity, instability, and insincerity against him. Paul, it was said, was a yes-and-no man, whose word could not be trusted (cf. 1:17-20).

Coming to Troas, Paul found a good opening for missionary work. But his hope that Titus would meet him there on his return from Corinth was not fulfilled. The suspense concerning the state of affairs at Corinth became so intolerable to Paul that he threw up his work at Troas and crossed over to Macedonia, in order to meet Titus the sooner. This time he was not disappointed (7:5 ff.). The report of Titus about the result of his mission was so unexpectedly favorable that Paul, in a fervor of thankfulness and affection, at once began to dictate this letter, in order to make the reconciliation between him and the Corinthian converts complete and to rout his opponents for good and all.

The passage before us shows the torturing suspense of Paul at Troas. This comes out also in the surprising use of the perfect tense in v. 13: *οὐκ ἔσχηκα ἄνεσιν*. Since he wrote after hearing the good news from Titus, we would have expected the use of the aorist, *οὐκ ἔσχον*, "I got no relief." Instead, reliving the period of anxiety and tortured love just now happily ended, he says: "I have gotten no relief," just as though Titus' good news were too good to be true.³

We may be startled to read that Paul left the promising opening for new conquests for Christ at Troas. Probably he felt that it was "as necessary to secure and confirm old converts as to gain new ones." Besides, the work was begun at Troas, a nucleus for a con-

gregation was formed (v. 13). Some months later Paul was to spend a whole week with the flock there (Acts 20:6 ff.). Certainly the Christians at Corinth must have been struck with shame at the loss which their sinful disorders had entailed upon these people across the sea, robbing them of an Apostle's ministry; and if they could reflect at all, they must have felt the depth of his love for his unruly spiritual children.

At v. 14 Paul suddenly breaks off his narrative and begins a doxology. We can imagine the surprise of the amanuensis when Paul so suddenly changed his line of thought and began to dictate the next words. We have looked ahead to chapter seven and seen the reason. So overwhelmed was Paul with thankfulness at the thought of the victory of God's cause at Corinth reported by Titus that he thought of the victory of the Gospel generally and his own God-given share in that triumph: τῷ δὲ θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν Χριστῷ.

There has been some dispute as to the precise meaning of θριαμβεύω here. This dispute is reflected in part in the difference of translation in the A. V. and the R. S. V. The A. V. renders: "Now thanks be unto God, which always *causeth us to triumph* in Christ." ⁴ In this rendering, God makes the Apostles the *triumphators*. The R. S. V. translates: "But thanks be to God, who in Christ always *leads us in triumph*." Here God is the *Triumphator*, while the translation leaves it open to regard the Apostles either as associates of His triumph, even as the victorious Roman *imperator* was attended by his staff and soldiers, or to regard the Apostles as God's captives on exhibition before the world.

The only other use of the word θριαμβεύειν in the N. T. is in Col. 2:15. Here the way of Jesus to the Cross, by a magnificent paradox, is represented as God's triumphal procession: "He disarmed the principalities and powers and made a public example of them, triumphing over them in Him [i. e., Christ]" (R. S. V.), or "in it [i. e., the Cross]" (A. V.). In this Pauline passage the "principalities and powers" are definitely the *captives* of the triumphant God. There is no need and no reason for departing from this sense in our present passage. Some, it is true, would surrender the military metaphor and make the verb mean "to make a show of" or, still more colorless, "to lead about." ⁵ But in Paul's

Rome-dominated world *triumphus, triumphare, triumphator* and the Greek equivalents must have been terms as common as *World Series* or *championship bout* in our American world, and there is no need to abandon the original coloring here. Nor should any Christian balk at the idea of the Apostle Paul or himself as captive in the heavenly Conqueror's train and thus an instrument of God's glory. Of course, in an ordinary Roman triumph the captives had no share in the victory. The victory was not only a victory *over* them, but a victory *against* them. But when God wins a victory over man and leads him captive in triumph, the victory *over* him is a victory *for* him; it is the beginning of all triumphs for him. Paul had once been an enemy of God in Christ; he had fought against Him in his own soul and in the Church, which he persecuted. God vanquished him at Damascus. The mighty man fell. The weapons of his warfare, his pride and self-righteousness, collapsed. He rose from the earth to be a slave of Christ. Indeed, Paul's characteristic phrase "slave of Christ" is a parallel to the concept of "captive" involved in our passage. Only as slave of Christ, Paul or any man is truly free, and only as God's captive, Paul or any man is truly victorious. "To God be thanks," Paul cries out, "who always leads me as His captive in His triumphal procession *in Christ*." "In Christ" the captive found victory, freedom, and work.

Of the new work "in Christ," Paul now speaks, again in picture language: "And through us spreads the fragrance of the knowledge of Him everywhere" (v. 14 b, R. S. V.) — καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ. Many interpreters hold that Paul is keeping up the picture of a Roman triumph. Goodspeed, for example, puts it thus: "He is like one of those censor bearers who in ancient processions, when the proconsul rode in state up to the amphitheater, fumigated and perfumed the ill-smelling streets before and around him. In God's triumphal procession Paul is such a functionary, spreading the perfume of the knowledge of him everywhere."⁶ In the following verses, then, which tell of the twofold effect of Gospel preaching, these interpreters give an interpretation something like this: "In a triumphal procession both the victors and the conquered captives all breathed the perfume of the same incense. To the victors the

fragrance was a symbol of present gladness and future safety, while to the captives it was a token of defeat and condemnation and a premonition of impending death." In connecting thus the mention of perfume with the picture of a Roman triumph, we would have Paul, in rapid succession, picture himself as captive (so at least in the view we have adopted), as censer bearer, and (v. 15) as the incense itself. It can be admitted that such rapid shifts in imagery are not uncongenial to the Oriental mind and to the mind of Paul, the Oriental. But by the same token we may see a totally different picture presented in vv. 14 b to 16. And this becomes advisable in view of what the archaeological expert Wissowa reports. He says that as far as he is aware the notice of censer bearers going in advance of the triumphal chariot occurs only once, in the description given by Appian in his *Punica* of the triumph of Scipio Africanus Minor. Since among the numerous descriptions of triumphs available to us this feature is mentioned only in this single reference of Appian (and he wrote about a century after Paul), Wissowa judges that the presence of the word "fragrance," even in the context of triumph, would not suggest this feature as having been in Paul's mind.⁷ Delling, in his recent article on ὄσμή,⁸ likewise sees no connection between "fragrance" and a triumphal procession. He sees in the background of ὄσμή, as connected with "knowledge," the widespread idea in the ancient world of the life-giving powers of the odors proceeding from certain natural objects. This originally physiological idea is then spiritualized. So, for example, in the apocryphal book of Wisdom (24:15) Σοφία (Wisdom) declares that she gives forth ὄσμήν (fragrance) — like various plants and herbs that are then mentioned in the passage. The suggestion is here that Wisdom has the power to impart true life. This explanation of the origin of the peculiar phrase "the fragrance of knowledge" is attractive and fits in well with what follows.

Knowledge (γνώσις), as usual in the Bible, is, on the divine side, God's own self-revelation; on the human side, man's committal of himself to that revelation. Practically, then, knowledge means Gospel, on the one hand; faith, on the other. Paul, God's victorious captive in God's triumphal procession over the highways and city streets of Asia Minor and the old Greek world, is God's instrument in diffusing⁹ the fragrance of the life-giving knowledge

of God's redemptive work in Christ wherever he goes, so that men enter into the life of living fellowship with God.

The metaphor of the fragrance of the knowledge of God is further explained in the next clause (v. 15 a): "For we are the aroma of Christ to God." So the R. S. V. renders the clause. We would slightly change this to read: "For we are Christ's aroma for God" (ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ θεῷ). The expression is difficult and has been much discussed.¹⁰ Paul uses the word εὐωδία in two other passages, both of them in the context of sacrifice, following the Septuagint usage. Eph. 5:2: "And walk in love, as Christ also hath loved us and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor [εἰς ὄσμην εὐωδίας]" (A. V.). Phil. 4:18: "I have all and abound; I am full, having received of Epaphroditus the things which were sent from you, an odor of sweet smell [ὄσμην εὐωδίας], a sacrifice acceptable, well pleasing to God" (A. V.). Thinking of this use of εὐωδία with reference to Christ's vicarious sacrifice and the Philippians' sacrifice of thanksgiving in the form of a monetary gift to Paul the prisoner, one would be inclined to explain our verse as Paul's application of the language of sacrifice to himself, designating his Apostolic calling as a sacrifice offered to God. So, indeed, Paul would have all Christians regard their lives (Rom. 12:1). There is, however, a difficulty in accepting this explanation. It leaves the phrase without inner connection with the picture in the preceding "fragrance of knowledge" and the following statement about the decisive and divisive effects of this "fragrance" diffused by his activity. Such inner connection, however, would be established if we work with Delling's explanation of ὄσμή, to which we referred above, namely, the *life-giving powers* of certain odors. Such a life-giving ὄσμή proceeds from the knowledge of God in Christ Jesus. We think of the Lord's own word: "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3). Paul himself has received this life from Christ. Through Him as God's instrument this fragrance is spread. And as transmitter of this life he calls himself "Christ's aroma for God." (We take Χριστοῦ as the genitive of source and τῷ θεῷ as the dative of interest.)

How power-packed are Paul's two pictures here of the Christian

preacher: Christ's triumphant captive, Christ's aroma for God—humbling and exalting at the same time. But awesome, too, his calling when the preacher considers the tremendous (the word comes from *tremere*, to tremble and quake) effects of his office to diffuse the fragrance of divine knowledge. Paul says: "We are the aroma of Christ to God among those who are being saved and among those who are perishing" (R. S. V.)—yes, "Christ's aroma for God" at all times, in every place, among all men, whether they will hear the message or not. Gospel is always good news, even when human perverseness and Satanic blindness will not have it so. "Behold, this Child is set for the fall and rising of many" (Luke 2:34). And so it has been from the beginning: the Magi and Herod, Nicodemus and Caiaphas, Peter and Judas, Barnabas and Ananias, Sergius Paulus the proconsul and Elymas the sorcerer. "To one," Paul continues, (we are) "a fragrance from death to death, to the other a fragrance from life to life" (v. 16 a, R. S. V.: οἷς μὲν ὁσμὴ ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ἐκ ζωῆς εἰς ζωὴν).

Not denying our inability to find the ultimate solution of the mystery of the different reactions to the "fragrance of the knowledge of God" diffused through Gospel preaching, we recognize that the general sense of this verse is clear enough. However, the precise meaning of the phrases ἐκ θανάτου and ἐκ ζωῆς with εἰς θάνατον and εἰς ζωὴν is a *crux interpretum*, like the similar phrase ἐκ πίστεως εἰς πίστιν in Rom. 1:17, and ἀπὸ δόξης εἰς δόξαν in 2 Cor. 3:18. In the present case there is also a textual question. The *textus receptus* omits ἐκ both times. That simplifies the meaning. Taking the genitives as genitives of quality, one might translate with Moffatt: "to the one a *deadly* fragrance that makes for death, to the other a *vital* fragrance that makes for life."¹¹ But the twofold use of ἐκ must be allowed to stand in the text. It would be unprofitable to list all the guesses that have been put forth to explain the phrases. It will be sufficient to mention only a few typical explanations. Apparently the general view is that Paul indicates various degrees in the process of death and life to the final state of either. But death and life for Paul stand in absolute antithesis. He never suggests, nor does the Bible ever suggest, the possibility of men being more or less dead or more or less alive. Schlatter¹² and others explain the phrases un-Biblically with the

idea of a twofold predestination, death and life being the divine decrees carried into execution through the Gospel ministry. Delling, in the article referred to above, has a somewhat complicated interpretation. He starts with the second phrase ἐκ ζωῆς εἰς ζωὴν.¹³ Now, ὄσμη is life-giving power. The life here is the life from God communicated through the Gospel. That life is active in Paul and as herald of the Gospel he transmits this fragrance, this life, to others, to those that are saved. To them he thus proves a fragrance *from life to life*. Conversely, and comporting with the crisis character of the Gospel, Paul as its herald proves to be the judgment upon those who resist the Gospel, so that the death which hitherto characterized their existence becomes their final fate. From *spiritual* death they advance to *eternal* death (ἐκ θανάτου εἰς θάνατον). We wonder whether the simple Christians, or even learned Christians, at Corinth could have read all this at once out of Paul's words. The passage is rhetorical in character in a doxological setting. Hence we would suggest that we interpret these phrases as rhetorical, with something of the force of our expression "from A to Z," indicating the decisive result in either case, death or life. Whether we adopt the A. V. rendition ("the savor of death unto death," "the savor of life unto life") or that of the R. S. V. ("a fragrance from death to death," "a fragrance from life to life") or Moffatt's translation ("a deadly fragrance that makes for death . . . a vital fragrance that makes for life"), the result will be practically the same, we feel; for the average hearer (and Paul's Letters were written, in the first place, to be heard) will understand the phrases as underscoring the idea of death and the idea of life in either case.

Here the doxology ends and gives way to a very natural question: "Who is sufficient for these things?" (V. 16 b, R. S. V.) Note the Greek words: καὶ πρὸς ταῦτα τίς ἰκανός; The καὶ is not meaningless. It accepts the previous statement and intensifies the interrogative τίς. The force is: "Well, since that is the case, who, yes, who, is sufficient for these things? Who is equal to this responsibility? What kind of a minister ought he to be who preaches a Gospel which may be fatal to those who come into contact with it?" Paul with this question is preparing the way for his elaborate self-defense and his polemic against the teachers without conscience who had wrought chaos at Corinth for their selfish ends.

The answer to the question: "Who is sufficient?" is not stated, but it is implied in the next verse (v. 17): "For we are not, like so many, peddlers of God's word" (R. S. V.), οὐ γὰρ ἔσμεν ὡς οἱ πολλοί. The γὰρ indicates the answer: "We are sufficient for these things, for," etc. Usually πολλοί with the article means "the majority." But apparently the article is more demonstrative here, referring to the teachers who were misleading the converts at Corinth, "that big crowd." "We are not like that big crowd καπηλεύοντες τὸν λόγον τοῦ θεοῦ." The verb καπηλεύω means "to be a κάπηλος." The κάπηλος was the *retail dealer*, the *buckster*, as contrasted with the importer or producer, especially the retailer of wine.¹⁴ The wine dealers must often have adulterated the wine with water so that both the noun and the verb gradually got an evil connotation. This has led the A. V. to its rendering, "which corrupt the word of God." The R. S. V. rendering gives the predominant force of the term: "peddling the word of God." That means, preaching for pecuniary gain, for selfish ends, making preaching one's racket, seeking not *you*, but *yours*.¹⁵ To seek one's living from the Gospel, looking at preaching as a profession on a par with other gainful professions, is a devilish caricature of that "living of the Gospel" which Christ has ordained for those who preach the Gospel (1 Cor. 9:14). The idea of corrupting, adulterating, the Word of God is not entirely absent in καπηλεύοντες. That is shown in 4:2, where we read the parallel phrase δολοῦντες τὸν λόγον τοῦ θεοῦ, the verb δολόω expressly meaning "to adulterate." Religious racketeers generally are not orthodox in doctrine. It doesn't pay. But, as stated, preaching for pecuniary gain is the chief idea here.

In contrast to the belly-serving pseudo-apostles whom Paul hits here, Paul says (2 Cor. 2:17 b), and here we prefer the A. V.: "but as of sincerity, but as of God, in the sight of God, speak we in Christ," ἀλλ' ὡς ἐξ εὐλικρινείας, ἀλλ' ὡς ἐκ θεοῦ κατέναντι τοῦ θεοῦ ἐν Χριστῷ λαλοῦμεν. Four impressive prepositional phrases, one after the other. Four body blows in succession, one stouter than the other, against the opponents. Four searchlight beams, one brighter than the other, probing our hearts.

"We genuine Apostles of Christ," says Paul, "speak ὡς ἐξ εὐλικρινείας." With ὡς here and in the next clause there is an

ellipsis: "But we speak as (one speaks who speaks) of sincerity, ἐξ εὐλικρινείας." The most probable etymology of this word is to derive it from εἴλη (related to ἥλιος), "the warmth of the sun, sunlight," and the verb κρίνειν, "to examine"; hence, as B. Weiss has well paraphrased the term: "an uprightness which even if examined by the most brilliant light of the sun will show no defects." *Sincerity*, a word with a different etymological picture but of kindred force, is the best single term in English for the quality. This quality as the *subjective* aspect of the true minister's life pervades the first seven chapters of this letter, though the term itself occurs only twice (see also 1:12). — Let us ask ourselves: Are we sincere? Do we ring true?

Next, "as of God speak we," ὡς ἐκ θεοῦ λαλοῦμεν. We speak as (one speaks who speaks) from God, whose speaking has its *objective* source in God, that is, whose speaking is inspired by God.¹⁶ We cannot claim the same inspiration for ourselves which Paul claimed. But we have an inspired Bible. — Let us ask ourselves: Is that the source of all our theology and teaching?

Next, "in the sight of God speak we," κατέναντι τοῦ θεοῦ λαλοῦμεν, conscious of the fact that God is witness to what we speak. — Let us ask ourselves: Do we speak with that awareness?

Finally, "in Christ we speak," ἐν Χριστῷ λαλοῦμεν. There is the climax. "In Christ we speak," and "if any man be in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to Himself and gave us the ministry of reconciliation" (2 Cor. 5: 17-18. R. S. V.). In Christ we speak, as members of His body, as branches in the Vine. And the branches bear fruit by being in the Vine, and in no other way. — Let us ask ourselves: Are we in Christ?

To come back to the question of v. 16: "Who is sufficient for these things, for this ministry, tremendous in its responsibilities?" "We are sufficient," Paul answers by implication in the words that follow. "We are sufficient," he says expressly in the next section (3:4); but in due humility he declares: "Our sufficiency is of God." None are sufficient except those whom God has made so. And the evidence for this God-made sufficiency on our part is the ability to make the closing words of our passage our very own:

"We are not, like so many, peddlers of God's word; but as men of sincerity, as men who have received God's inspired message, in the sight of God, in Christ, do we speak." Only such a minister has the right to call himself "God's triumphant captive — Christ's aroma for God."

NOTES

1. This outline follows the suggestion given in the *Scofield Reference Bible*.
2. O. Moe, *The Apostle Paul*, Minneapolis: August, 1950, p. 375.
3. It is possible to take this perfect in its later use as an aorist, Blass-Debrunner, par. 343; but there is no need to do so here.
4. Compare Luther, who however, drops the picture of a triumphal procession: "Aber Gott sei gedankt, der uns allezeit den Sieg gibt in Christo."
5. See Moulton-Milligan, *The Vocabulary of the Greek N.T.*, p. 293.
6. E. J. Goodspeed, *Paul*, 1947, p. 141.
7. See H. Lietzmann, *Handbuch zum N.T.: An die Korinther*, 1907, p. 175 f.
8. Kittel, *Theologisches Woerterbuch*, V, 494.
9. The verb φανεροῦν, "to manifest, disclose," in connection with ὄσμή, strikes one as peculiar. In such connections the Septuagint usually uses διδόναι. The choice of the verb is here, of course, determined by γνώσεως.
10. See Kittel, II, 808, εὐωδία; V, 494, ὄσμή. Note that ὄσμή by itself is a neutral term, which gets its connotation of "evil" or "pleasant" odor from its context, while εὐωδία, as the etymology shows, is a sweet odor.
11. Moffatt uses von Soden's text, which has the double ἐκ. It is hardly to be believed that Moffatt took the prepositional phrase as the equivalent of a genitive of quality. Such equation has no grammatical validity. More likely, Moffatt gives a free translation readily understood.
12. Schlatter, *Der Bote Gottes*, 1934, p. 497.
13. This is warranted, since Paul is using the rhetorical chiasmic structure (ABBA). Without chiasm the passage would read: "To those who are being saved we are a fragrance ἐκ ζ. εἰς ζωὴν; to those who are perishing we are a fragrance ἐκ θ. εἰς θάνατον."
14. In Is. 1:22, where the Hebrew text is translated: "Thy silver is become dross, thy wine mixed with water," the LXX has: οἱ κάπηλοι σου μίσγουσι τὸν οἶνον ὕδατι, "Thy hucksters mix their wine with water."
15. In the *Didache* (12, 5) such racketeers are called by the bitter term "Christ-traffickers," Χριστέμποροι.
16. Compare 2 Peter 1:21, where Nestle gives this Greek text: ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι. The R. S. V. gives a splendid translation: "Men moved by the Holy Spirit spoke from God." In the light of this parallel ἐκ θεοῦ λαλοῦμεν in our passage is better translated with "inspired by God" than with "commissioned by God," as the R. S. V. renders it.

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